

Quiet Hour

TO PRAY AND TO HEAR.

To stretch my hand and touch Him.

Though He be far away;

To raise my eyes and see Him

Through darkness as through day;

To lift my voice and call Him—

This is to pray!

To feel a hand extended

By One who standeth near;

To view the love that shineth

In eyes serene and clear;

To know that He is calling—

This is to hear!

—Samuel W. Duffield.

PRAYER.

Most glorious God, Thou Who art light and in Whom there is no darkness at all, we bless Thee for the true Light whom Thou hast sent into the world. O Thou, who art the Light of men, we thank Thee that Thou hast shined into our hearts. Enable us faithfully to reflect the light which Thou hast given. Make Thy Church a beacon for the whole earth, and let the nations come to her light and kings to the brightness of her rising. Send forth Thy servants everywhere bearing the torch which can dispel the darkness of ignorance and cruelty and sin, and let the earth be filled with Thy glory. Amen.

A FEW THINGS WORTH PRAYING FOR.

Pray for deliverance from the foolishness of cheap prayers.

Pray for those whom we ought to forgive. It is easier to forgive people after you have been sufficiently concerned about them to take them to God in prayer.

Pray for more faith in prayer; the more you believe the more you will pray.

Pray for the purpose to make a life rather than a living.

Pray for the spirit of the new patriotism, that shall introduce the Church to the slums and the complete gospel to both.

Pray for a revival of Church-going, of Church-honoring, and of Church-loving, not for the sake of the Church, but for the sake of those who need the Church's God.

Pray for courage that will not wait to be satisfied by the evil, but will go out and assail evil.

Pray for willingness to help in the answering of your own prayers.

Pray for wisdom to understand that God's enemies are hopelessly on the defeated side.

Pray for discernment to recognize the moral perils that threaten even the most sheltered lives.

Pray for the expulsion of meanness, exclusiveness, selfishness, an uncharitableness of Church members, beginning with yourself.

Pray for courage to face your own Christian task.—
Epworth Herald.

The old-fashioned demonstration accompanying deep conviction of sin, may have had in it some measure of mere professionalism and a large admixture of unreasonableness; but we do not know but that it was better than the present day coldness and unconcern.

If we abide in Christ and his words abide in us, we are told that we shall have whatsoever we ask. This is a most reasonable promise to believe. The conditions precedent to receiving form a part of the very act of receiving. The condition is already one of grace.

"If my words abide in you." Christ's words are living words. Their indwelling keeps one from sin. "Thy word have I hid in mine heart, that I might not sin against thee." They insure answer to one's petitions. "Ye shall ask what ye will, and it shall be done unto you."

"If we suffer with him we shall reign with him." The point of the promise does not lie in the idea that if we go through a certain amount of pain, but if we "undergo," we shall reign with him. The disciplined man is the man who is qualified to bear rule. The man who knows how to obey is the one who will know how to receive obedience in the exercise of authority.

"Ye are the light of the world." What are you doing to light it up? The trouble with too many is that they desire to walk in the light all the time, instead of going with the light put in them into the "dark places of the earth" and carrying that precious light which the world needs.

Christ expects of his followers obedience to his will. Yet it is not the obedience of mere slaves that he looks for, but the obedience of friends. "I call you not servants but friends." The servant does his master's will without reference to its reason or purpose. The friend does his friend's will because he loves him and from his intimacy knows what he desires and wishes to do what he knows will please him. "The servant knoweth not what his Lord doeth; but I have called you friends, for all things whatsoever I have heard of my Father, I have made known unto you."

The revised version omits the word "him" in the well-known passage, 1 John 4:19, so that it reads, "We love because he first loved us," instead of "We love him because he first loved us." This rendering, according more fully with the original, lifts us to a very much higher plane than the more familiar reading. It tells of love in general, as a great principle, made possible by Christ's love, not of love simply in return for love. "If ye love them which love you, what reward have ye? do not even the publicans the same?" The Lord's command is, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of our Father which is in heaven." The possibility of this attitude towards all, enemies no less than friends, persecutors no less than those who love us, is born of the love displayed by the Saviour in giving himself for us.